1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma
Kohuana

Years later two Yuma men told him that they had seen him sitting under the opposite bank. They did not know how he did it, but they saw him jump on his horse, whip it, and climb right up the bank. 773 539 787

When he was older he became a great warrior and was highly honored.

THE FORM OF THE DREAM EXPERIENCE

The dream experience purported to be an adventure of the dreamer during the night. Under the guidance of a spirit, he moved from mountain to mountain, where the specific cures or songs associated with these peaks were revealed to him. Three illustrations will illumine the pattern of all. 787

One who dreams of Eagle becomes a great singer. In the dream Eagle is high in the sky. He takes the dreamer up there and shows him the various places and mountains, naming them for him. Eagle shows him the whole valley, and tells him how to go about his work curing people.

Any man, even a child, might be asleep. Some bird or animal likes the ways of the sleeper and takes him in his dream way up like the eagle does. He is taken to various places on a string. They think of the buttes as connected by strings, even as far as Needles [i.e., to Avikwame, the sacred mountain of the Mohave]. The dreamer thinks he is moved along the string through the air by the bird. At each butte or mountain the spirit tells him of a different kind of curing. The bird appears in human form.[1]

Papago Foot, the Kohuana, went into the cave in a butte near Tempe (see above). He smoked one of the reeds lying there and fell asleep at once. "He just wanted to do it, because he thought that even if he died it would be better than the way he was living, and perhaps he might become a shaman." He dreamed of a human, whom he did not recognize, who came to him, saying he would help him begin. The spirit tied a cobweb from that butte to Tempe Butte, and thence to Four Peaks, to the San Francisco Mountains ("where he saw the natural bridge"), thence to vikwame' at Needles. He travelled on that cobweb and had various cures revealed to him at each butte. But he spoke of this to someone too early, so the spirit said, "You have gone just halfway [around the circuit]. I intended taking you all the way around until you got back to where you started. But since you have told too soon, you have seen only half of what I had to reveal; you can get along with what little you have seen." So this man cured bowel trouble. Others always twitted him for telling. 159 787

The form was generically the same for dreams in which powers other than curing were bestowed. 787

One who dreams of the mocking bird becomes a great orator: he might make speeches lasting for days and nights. The mocking bird takes him along the [long

[1] Curtis records the dream of a shaman in which instruction in curing is given by various insects, etc., to whom he is conducted by his guardian, Buzzard (II, 84).

1:Spier E-8 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave

the shaman saw the case was hopeless, he sang during the first half of the night to persuade the sick man not to go to the other world. He reminded him that all he owned was here. During the latter half of the night, toward morning, he "pushed him on," telling him that the other world was pleasant; there he would be as happy as were those who had preceded him. All this he told in song, not by oration.

A shaman ordinarily knew the cure for only a single sickness as taught him by one spirit; rarely he would know two or three, having been taught by various spirits. He would try for a day or two, and if he found he did not "know the sickness," he gave way to another. Theoretically he needed four nights to make the cure. Five or six shamans might be called before the patient was cured. A number of sick might gather to be cured at one time by a single shaman.

The fee was a horse, a native woven blanket, a small strip of woven cloth, or a string of beads; in later times a dollar a night. No mention of pay was made before he began: if he did not cure, he received no pay. Kutox stated that if he failed of a cure, he was nevertheless offered half the amount because he had tried, but the shaman would refuse.

One who had failed to cure might be accused of bewitching the patient and be killed. Undoubtedly had he accepted payment when he failed, they would be certain that he had bewitched for his own gain. In these cases the reaction was perhaps as automatic as that of the Mohave in taking vengeance on a shaman who failed: "they would give him no chance at all." Nevertheless, I was assured that the Maricopa did not kill an unsuccessful shaman whose efforts were believed to have been honest.[22]

The only instance of an actual cure I could obtain was unfortunately one in which the shaman was a Pima.

I [Kutox] have been cured several times; that is why I am old. Once I got so sick I did not know myself. I had a bad headache and felt nervous all over. I started off from the field where I was working. My house was a scant quarter mile away, but I could not reach it; I had to lie down. All day I stayed there in the shade, until late in the evening they took me home. They sent for a Pima

[22] This seems also to have been the Mohave attitude (Kroeber, *Handbook*, p. 778).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

159 755 648 shaman, named katoi', the best of his time. When he arrived, he announced that he cured only at night. That night he cured inside the house; there was no fire. He held his long eagle feathers in his left hand: these were four, bound in pairs to a short wooden handle. In his right hand was his gourd rattle. He sat with these and as he sang, everything was made clear to him. We thought it too dark for him to see, but for him it was broad daylight. I lay crosswise just in front of him. Only my wife was present with us.

As I had such a high fever, the shaman fanned me with his feathers to wave it away. When he had reduced the fever, he could see plainly who had bewitched [754] me. He sang his songs as he fanned. I did not understand clearly, since he sang in Pima, but they were about Coyote. Coyote described the one who had bewitched me, told the shaman. When a spirit thus describes the right one, the patient gets well, but if it is wrong, he dies.

He would bend over me, but not touch my body. He took out what was in me, breathing hard as if swallowing something. Suddenly he jerked away and acted as though he was going to vomit. When he took it out of his mouth, it was a little grain of charcoal. Sometimes it is a little pebble, the size of a wheat grain: it depends on what the seizure is. If a fingernail were thrown into [illegible], the sick man would have cramps [probably paralysis]. When he took this out [illegible] switched his feathers back and forth to knock all the sickness away from me. Finally he told me who had bewitched me and why.

753 774 787 Curing for the loss of the soul was obtained as a generalized description. The loss was due to dreaming of the dead; its symptom fainting or dizziness. A person dreams he is in the land of the dead. If he eats anything given him there, he gets sick. He might dream repeatedly of this, join in the games there, and because it gave him pleasure, dream of it every night. Such a one would faint; then they always sent for a shaman who knew how to 755 774 treat it. The shaman's procedure was to search for indications of the route the soul had taken toward the land of the dead, in order to pursue and capture it. He was one who had dreamed of Horned Owl. Significant of the extent of this type of illness and curing was the informant's statement that "this has often happened and they always tell it this way."

When the shaman neared the patient's home, he stopped from time to time trying to discover which way the soul had been taken, that is, whether by air or along the earth. He circled the locality counterclockwise, which "he says is circling the whole [775] world." The dead were believed to have a path into this world from each of the cardinal directions. But they, the dead, rarely used the east and north roads, which were through the air. South and west roads were along the earth. When the shaman reached

/83 cont./

765 baskets of grain on their heads. In passing around the third time, the women throw the grain upon the pyre. The fire is then kindled, and everyone wails as long as it continues to burn.

The medicine-men, like those of other Yuman tribes, 756 [787] claim, and fully believe, that through dreams they have acquired the divine gift of healing disease. In their treatment of 755 a patient two eagle feathers are held in the right hand and a gourd rattle in the left. The feathers are waved over the body to drive the evil from the head to the feet, for sickness is believed to pervade the whole body, not merely a portion of it. Alternating with the feathers the rattle is used to accompany the singing. While waving the feathers the medicine-man blows across the patient's body, to drive away the evil spirits. At [533] intervals he recounts in a falsetto chant the story of the dreams through which he received his power. The songs last all night, and the treatment usually continues for four nights, but may be shortened if the patient recovers, or extended if the case de- 787 mands it. The Maricopa attach much the same importance to dreams as do the Mohave. So great is their faith in the revelations derived from them that to wish a friend "good luck" in the Maricopa language one must say /84/ "good dreams"—sümashnhót. An exemplification of the nature of the supernatural 756 787 instruction claimed by the doctors is given in the following narra- 159 tion of the head medicine-man of the Maricopa:

"One night when I was a boy about five years of age, Tinyám, the Darkness, came to me in the form of a man, and said, 'Go see!' I went to the north and there saw a great many people. Darkness showed me the whole earth and the names of the different mountains. Then Buzzard came for me. He took me straight down to where the animal people were, and called to them, 'Look at this boy and have a good feeling for him; give him dreams, that he may cure the sick and make his people well.' So every kind of bird gave me a dream and strength. Kapít, the Turtle, sat down beside a sick man and breathed upon him. Soon the sick man began to breathe regularly. Then Kapít told me to try this, and I did as he had done. When the animal people saw this, they wept for joy; and Buzzard said, 'That will be enough here; I shall take you to another place.'

/84 cont./

159 756 787 "So he took me a little way and told me to look at a distant house in which lived Little Cricket. When we came to the house, Hayún, the Cricket, was in bed. Buzzard awakened him, saying, 'Cricket, look at this little boy; give him some dreams and show him how to heal sick people.' 'Good!' exclaimed Hayún; 'bring him in and I shall show him how I cure.' We entered, and Cricket said, 'Now, Boy, it is night, but you see that my house is light. You are the only person who has come to my home, and I am glad to welcome you. I shall show you how to heal the sick.' As he sat there it was light as day, because of his eagle feathers. He stroked his own body and then mine with the feathers, thus imparting his power to me. And Buzzard said it was well. 'Now,' said Cricket, 'I have given you my strength, which you are to use. When a sick man is lying down, use these feathers as I have shown you, and there will be light on the sick man and not the darkness of disease. You will see the sickness and drive it away.'

/85/ "Buzzard then took me to a mountain, saying, 'Qastamhaíkus, the Little Lizard, lives here, and he also will give you power. You cannot see him now, but when we enter his house you will see a famous man of great power.' He led me in, and I saw Lizard. 'Look at this boy,' said Buzzard, 'and give him medicine power. Give him no evil power, only good, as many others have done.' 'Very well,' said Lizard, 'he is a fine boy and I shall do as you ask.' So saying, he made an image of a sick man and laid it down. There we three sat, I beside Lizard, looking at the image while Lizard was using his power. Then he said, 'You try to do this.' So I sat down and did the same as he had done, and when I had finished, he put the feathers on my hand, giving it the power of the feathers.

"Next we went down to the ocean, where we found Hailkotát, a sea monster. I looked at the creature, but I did not know him. Hailkotát said, 'You are a good boy. This is the first time anyone has come here, and for your bravery I shall reward you with my power.' 'You must give him only good power,' said Buzzard. Then Hailkotát took his feathers, blew upon my body and gave me his strength. When he had finished, he said, 'Now,

/85 cont./

159 Boy, you must never do evil things; use this power well.' 'What
756 can he do with a sick person?' asked Buzzard. 'He will heal
787 various diseases, for I shall give him strength of two kinds.'
He blew upon my body from the middle to the head and from the middle to the feet, thus giving both kinds of power for curing all illness. Buzzard then took me to my home, and my parents knew not of my absence. They thought I had been sleeping in my bed. But my body only was in bed while my spirit was making these journeys. I kept these things to myself, and when I grew older and saw a man dying of sickness with no one to help him, I thought it time to use my medicine power. Everybody knew then that I was a medicine-man."

/86/ Creation Myth

The Earth was the mother and the Sky the father. Two
773 children, yet unborn, moved westward under the earth, seeking the place whence they were to issue, but they did not find it. Then they moved east, south, and north, and at last found the place. The first to be born was Thoshipá. Kokomát soon followed, first having called to the other to know if he had come out with his eyes open or shut. "With my eyes open," answered Thoshipá falsely. So Kokomát came forth with his eyes open, and the salt water running into them made him blind; for the earth was then covered with water.

As soon as they were born, they began to sing of what they were to do. Thoshipá cut the hair from his temples and twisted a little rope, which he laid before him; immediately the water dried up, leaving a vast expanse of mud, so the creator made ants, which bored holes and brought up dry earth. Then the two brothers decided it was time to make human beings. Said Kokomát, "We will stand back to back, I to the west and you to the east, and make men." So they did. After a while Thoshipá asked, "In what form are you creating men?" When Kokomát exhibited his creatures, Thoshipá discovered that they had webbed hands and other deformities, and he objected. "Men must not have webbed hands," said he, "for they will need fingers to point with and to